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For the Middle Ages the Latin hymns would be an authority. The Anabaptist hymns used in Münster are remarkably orthodox and sober and remarkably free from the horrible teachings of Knipperdolling and John of Leyden. Would the Roman Catholic hymns of the Middle Ages show a similar freedom from many of the doctrinal errors adopted by the schoolmen? Moreover, would not a careful study of the Roman Catholic writers of our own times, in so far as they are not theologians, show a wide departure from some of the dogmas of the Council of Trent?

Dr. Fisher overlooks some writers who have contributed much to the formation of Christian thought. I may mention Andrew Fuller as an example, who once influenced powerfully the beliefs of both England and America, and who is still studied with attention by theologians. Swedenborg is noticed, but no account is taken of the undoubted effect produced on modern theological thought by certain parts of his speculations. The index is not complete and one consults it in vain for a number of names which are found in the text.

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THE contention of *Fichte und Erigena; Darstellung und Kritik, zweier verwandten Typen eines idealistischen Pantheismus*, von Dr. Theodor Wotschke (Halle a. S., Verlag von J. Krause; 1896, pp. 72; M. 1.50), is that man looks beyond empirical reality to a transcendent which is the principle of all finite existence and at the same time a fixed anchorage for the human heart in the storm and stress of life. This outlook and outreach is the metaphysical artery of the human organism and the source of religion and speculation, whose character in the individual is determined according as the intellect or the heart is the impelling factor and the preponderating coefficient of the exaltation into the eternal world. In spite of individual differences, the results of speculation show kindredness. Thus it is intelligible that at times we find a singular agreement between philosophers who are separated by a millennium, and who form their view of God and the world independent of each other. Fichte and Erigena show such similarity. The latter setting out from Greek Neoplatonism, the former from German idealism, arrive at the same monistic view of the world, which derives reality from one principle and considers the great manifoldness of existence, the intelligible world, and sensible objects, as expression and manifestation of an Absolute Existence. Both philos-

ophers illustrate the effort which rules modern speculation in general to overcome opposites and ascend to a higher unity. The author gives the solution of the world-riddle attempted by Fichte and Erigena,—first, an exposition and criticism of their systems respectively, then a critical valuation of the two related systems, pointing out the permanent and worthful in both systems. It is the merit of both thinkers that they sought to overcome the dualistic *Weltanschauung*, thereby shattering the old Greek philosophy persisting still in Christendom, and to replace it with a monistic one. But they escaped the deistic error only to be entangled in the pantheistic. The ideal is divine transcendence without externality and immanence without identity. The author suggestively shows how the false method (their starting point being “transcendent-theocratic instead of the cosmic-anthropocentric”) of these philosophers had for its consequence, in part, false results.—GEORGE B. FOSTER.

The Beginnings of the Wesleyan Movement in America and the Establishment therein of Methodism. By John Atkinson, D.D. (New York: Hunt & Eaton, 1896, x+458 pp.) The genesis of American Methodism is here disclosed for the first time. Dr. Atkinson has discovered most valuable material: he has sifted thoroughly the statements of Lee and Bangs and Stevens, his principal forerunners, and he has overlooked nothing of importance relating to his subject that has been published hitherto. The results of his researches are gratifying and surprising. The founders of Methodism in America (with one exception, perhaps), appearing in their right proportions, make a new and thrilling picture. The author's main thesis, to wit, that American Methodism was organized in 1773, he certainly establishes. Joseph Pilmoor is revealed in these pages as the conspicuous figure in the period of origins, and Francis Asbury is seen entering upon the indestructible labors of men whom he at first misunderstood and depreciated. Dr. Atkinson wastes space, I think, upon the question of priority; Strawbridge and Maryland Methodism were certainly independent of Embury and New York, and should have been treated separately. *What* Strawbridge did is of far more moment than *when* he did it. The author makes too little of him and his work. The book is enriched with accurate and vivid pictures of early Methodist preachers and people. These earnest men and women are shown rather than sketched; their deeds speaking for them or they speaking for themselves.—CHARLES J. LITTLE.